Jeg er den gode Hyrde.
Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hy[...] er sit liv til for fa[...] J[...] 11

Winnipeg, Manitoba, Andet Nr. i Januar, 1945

SØNDAG SEPTUAGESIMA

Matt. 20: 1-16

Noen utleggelse av denne innholsrike liknelse om arbeiderne i vingaarden er det ikke tale om i en kort betraktning some denne. Vil derfor fremsette dette spørsmaal:

Hvorfor staar i her ledige hele dagen?

Jeg antar at det blir mest de ældre av Hyrden's lesere som kommer til aa lese mine korte prækener. Du vil merke at det er til dem som hadde *staat ledige hele dagen* Husbonnen rettet dette spørgsmaal. Kanske det passer paa dig, du gamle mann og kvinne. Du har hele dit liv staat ledig paa torvet, og det i Guds vingaard. Du har rimelig vis paa en retvortes maate vert med i menighetens arbeidet. Du har staat som medlem i menigheten paa de steder du har bot. Du har vert med aa bære menighetens finansielle byrder, har gaat til kirke naar det har falt sig slik. Du har vert ikke saa lit interessert i menighetens og samfunnets gjøremaal. Iser har du maerket dig baade prestens og de andre arbeideres ufulkommenhet. Kanske du i dit stille sinn har spekulert paa om ikke du kunne ha gjort det mye bedre.

"D'er mange nog som vil lomar vera
Og ler til alt, som de andre gjera.
Og lyte finner dei runt i kring,
Men sjølve gjera dei ingen ting."

Men med al din interesse og dit feilfinneri er du nok blant dem som staar ledige i vingaarden.

Nu spør Husbonnen dig: *Hvorfor* staar du ledig hele dagen? Kan du si at ingen har leiet dig? Har ikke den gode Gud aldrig kalt dig og sagt at du maa omvenne dig og begynne aa tjene Jesus, som har kjøpt dig mede sit hellige og dyre blod til aa være hans eiendom iog tjene ham?

Da du var et lite barn blev du tegnet med det hellige korstegn og døpt til den treenige Guds navn. I daapen blev du gjort til et Guds barn, gjort til arving til det evige liv. Men du har forskuslet din barneret og din arveret. Du har forlat din barndoms Gud idet du fik den nerverende verden kjær, tok dit og gik bort. Men den himmelske far har nok ikke glemt dig. Han har kalt dig, ja mange ganger. I din ungdom kalte Gud dig og sa, gaa og arbeide i min vingaard. Du gik ikke avsted. I din travle mandomstid kom kallet igjen, men du svarte, ikke nu, men naar jeg har opnaat dette eller hint ska jeg komme, nu har jeg ikke tid. Den beleilige tid kom aldrig. Du er nu gammel og ennu staar du ledig. Men ennu i den ellevte time sier Husbonnen til dig: "Gaa ogsaa du bort til vingaarden." Kom gamle ven, og du ska faa lön som de andre, det evige liv og salighet. Bed av hjertet:

"Du gode Helligaand, o kom,
Slit sønder djevlens snare.
Lad Guds ord faa i hjerterum,
Og Krist i os forklare!
Saa blive vi og helliggjort,
Og prise Gud med gammen,
Av Jesu Kristi evig ord.
Ham takker allesammen!
Og synger alle Amen!"

—*O. J. Marken.*

Opgave blandt syke

Det er ikke nok bare aa forkynne Guds ord for syke mennesker. Der er en slags sjelesorg som vesenntlig gaar ut paa aa tilfredsstille sjelesørgeren. En skal ha sagt det som skal sies, enten den syke vil ta imot det eller ikke, enten han har forutsetningene for det eller ei. Saa har sjelesørgeren gjort sin plinkt og kan rolig gaa sin vei.

Det som mangler i saa fall er naturligvis først og fremst kjærligheten, men der mangler ogsaa forstand. Det er nidkjærhet uten forstand.

En prest maa fremfor alt kunde glemme sig selv naar han sitter ved sykeleiet. Han maa sette sig i den sykes sted, tenke ut fra hans stilling og hans vanskeligheter.



Mr. og Mrs. Lars Roen, Camrose feirer Guldbryllup den 31de Des.

En serskjilt hyggelig sammenkomst blev alle til del som samledes i Viks hjem i Camrose i anledning av Roens Guldbryllup. Der samledes medlemmerne av Camrose Lutherske meienighet, naboer og andre venner for at hygge dette høit agtede eketpar.

Lars Roen er født i Haddeland, Norge i aaret 1863 og hans hustru Helmena, født Narum var født i Menominee, Michigan i 1876. De blev egteveiet av pastor L. H. Buieide den 31 desember 1894 i Britton Syd Dakota.

De opholdt sig i Syd Dakota indtil aaret 1910 da de flyttet til Medicine Hat strøket i Kanada. Der tog de sig land og bodde der til aaret 1927. De flyttet da til Bashaw hvor de levet et aar og saa kom de til Camrose i 1928. Her aar de levet siden den tid.

De har to døtre, Bertine, Mrs. Elmer Graham, Vulcan, Alta. og Clara, Mrs Martin·Hval ved Wilcox, Saskatchewan.

Pastor Vinge ledet programmet og hilset brudepaarret med Johannes 14:1-6. Professor Moi talte ved anledningen. Mrs. Sorhus talte paa missjonsforeningens vegne og takket Mrs. Roen for den indsats hun hadde gjort i dette arbeide. Pastor Vinge overrakte hedersparret en pengegave fra de forsamlingen.

Lars og Helmena Roen er høit agtet i vennekredsen. Det som har største verdi er at de begge elsker Jesus og deres ferd preges av kristi sindelag. Kort efter festdagen holdtes det ukentlige norske bønnemøde i Roens hjem. Det er en varm liten bønnering. Denne dag, den 3die januar var Lars Roens geburtsdag. Han bemekret at Gud hadde veret god imot ham. De velsignelser som han fik opleve var alt for meget sa han. Han var ikke verd al den kjærlighet som blev ham bevist. Maa Gud velsigne Mr. og Mrs. Roen i det stykke av veien som endnu er igjen. Følgende er et digt skrevet av O. A. Broughton.

I anledning af Mr. og Mrs. Lars Roens

Guldbryllups dag

Femti aar er nu henrundet
Siden I for Herrens alter stod
Dengang I lagde haand i haand
Og knyttet blev de ømme baand
Som hjerterne har sammenbundet
Fra kjærlighedens milde rod.

Aarene svandt hurtig hen
Men mindere I har igjen
Om alt det gode Gud har givet
Fra eders make her i livet
Og al velsignelse han gav.
Han har signed eders virke
I hjem og nabolag og kirke —
I trofast delte livets krav.

Gud som styrer livets traade
Bandt dem sammen i sin naade
Fra ungdoms fagre foraarstid.
I mandoms gjerning, strev og strid
Barnelatter og barnesmil
Morgenstemning og aftenhvil,
Men barna fandt sig egne hjem
Og nu alene I stevner frem.

I vennekreds vi samlet er
En kjærlig hyldest eder bær
Fra naboskap og brodersind
For adel vandel ud og ind
Igjennem svundne dage.
Med tak vi mindes hver en gang
Vi samlet var til bøn og sang
Og gledes stunder smagte.

Om tung nu kjendes tidens vegt
I er dog i Guds varetegt.
Han lyse eders fordspor frem
Til salighetens glædes hjem
Hvor intet mørke raader.
Der livets strid er stilnet av
I lyset fra Guds naadeshav
Forløses livets gaader.

—*O. A. Broughton.*

Den gamle forteller.

Det var i en vestlandsby en vinterdag. Jeg var paa besøk i byen for at holde møter og bodde hos to gamle troende venner og sat da sammen med disse og spiste i den hyggelige gammeldagse spisestuen deres.

Maaltidet var over og den gamle husfar var kommet i sit fortellerhjørne. Mor var mere vant til at lytte, forstod jeg, men naar hun syntes han blev noe langtrukken, saa kunde hun stagge ham med et lune ord. Jeg merket dog snart at han var en forteller av de faa. Det var ikke samfundssaker, eller lidt politik som var hans emne idag, nei, det var en oplevelse som en kristen han nu gjorde levende for os. Vistnok var min tid knap, jeg sat som paa naale, men det var baade interessant og velsignet at lytte til, mens han — helst vandrende paa gulvet, med ivrige bevegelser fortalte nyt og gammelt. Jeg forstod da som ofte elleres, at det er ungdomsoplevelser som blir mest levende i de eldre aar.

"Gud være tak — Ja, Gud er god!" var uttryk som ofte kom over hans leper, mens han smaaleende iblandt med lukkede øine stod stille i en pause i fortellingen.

Jeg fik følge ham fra barneaarene, som han hadde oplevet i et godt hjem nordenfor Bergen, og det var som om ogsaa jeg lærte naboerne at kjende. Den ene av disse var en gudhengiven mand, mens en anden var en saar sjel som ofte blev forarget over alle de paamindelser som førstnevnte gav ham. Saa hendte det dog at denne en dag da de var paa tømmerhugst i skogen, blev lydig mot Aandens stemme og overgav sig til Gud deroppe, og det gledelige var jo ogsaa at denne mands familie ogsaa blev troende mennesker. Saa fortalte han om at han i sine yngre dage kom til et sted i Sunnfjord. Her traf han troende som efter datidens aandelige indstilling gik der nedbøiet og bedrøvet, og var sikker paa at dette var den eneste rette maate hvorpaa man kunde være en Jesu discipel. De mente at dette var menigen med at forarbeide sin salighet med frykt og beven", som apostelen Paulus skriver til Flippensermenigheten.

De talte ogsaa til ham om en eldre troende kvinde der i nabolaget som de var saa bekymret for, fordi hun hadde lat dem forstaa at hun ikke lenger følte aandssamfund med denne flok, og fordi hun altid var saa lykkelig. Derfor bad de ham om han vilde besøke hende og søke at tale hende til rette, ved at si hende hvori hendes vildfarelse bestod. De vilde gjerne ha hende ind igjen i sin krets, og saaledes bli trygge paa at hun blev en alvorlig kristen. De mente dette for fuldt alvor, og kjendte sit ansvar for denne søster.

Jo, han gik og spurte samvittighetsfuldt om hvordan det stod til med hendes aandelige liv. Han forsøkte ogsaa med noen bemerkninger som var uttryk for vennernes engstelse for hende. Da hun skulde svare ham, sat hun og saa ned i sin bibel, forresten en bibel som var brukt. "Ja, det var dette med min stilling for Gud, som jeg nu holdt paa at se efter", sa hun. "Før hadde jeg det slik at jeg gik der og kjendte efter i mit indre, hvordan det stod til, men dette har jeg sluttet med. Nu ser jeg her i ordet at "Jesus Kristus er igaar og idag den samme", og da er alt vel med mig."

Han la ogsaa merke til at det var visse bibelsteder som hun hadde sat en strek under, og dette syntes han var noe mistenkelig, og især da der ved disse streker var skrevet: P. E. Han spurte saa hvad disse bokstaver skulde bety. "Ja", sa den gamle søster, "P. E. betyr prøvet og erfaret." Saa lyste hendes ansikt av glede idet hun sa: "Jeg har baade prøvet og erfaret at disse løfter holder." Istedetfor at bebreide og formane hende, blev den unge mand beskjemmet og fik et levende indtryk av at denne søster levet et fortrolig samfund med sin Frelser, og gik efter en bønnestund ydmyget og grepet tilbake til sine spørgende venner.

"Nei, sier du det", sa disse da han hadde fortalt dem hvad han hadde oplevet under dette besøk. Da meddelte de ham ogsa at en emissær som nylig hadde besøkt henne i samme ærende, ogsaa kom beveget tilbake, idet han sa:

"Jeg skulde ønske at jeg hadde det saa godt med Gud som denne søster."

Slik ogsaa min vens ord da han kom tilbake. Da var det en av dem som sa: "Er det slik at hun har ret, saa er det daarlig stelt med os."

Saa blev det bønnemøte, og her lød erkjendelse og nødrop til Gud. Ind i friheten! blev deres rop. De laa der trette av alt sit eget strev og søkte hvile i Guds kjælighet og fik ogsaa i sandhet opleve: Den som Sønnen faar frigjøre, blir virkelig fri.

Den gamle brors fortelling blev ogsaa til stor velsignelse for mig. Det var som jeg fik se mere end før, at der er hvile at faa hos Jesus for de som strever og har det tungt.

Naar den gamle mand stanset sin gang over gulvet og sluttet sin fortelling, da sat jeg tilbake med en hellig glede i min sjel, og disse Paulus' ord til Galaterne blev levende:

"Til frihet har Kristus frigjort os. Staa derfor fast og la eder ikke atter legge under treldoms aak." —*Carl Breien.*

Timelige bekymringer.

Men vokt eder, at ikke eders hjerter noen tid tynges av rus og svir og timelige bekymringer, saa hin dag kommer uventet over eder som en snare.

Luk. 21, 34.

Jesus setter her timelige bekymringer paa like linje med rus og svir. Paa like linje med slike ting som kan gjøre menneskenes tanker og begreper paa alle maater taakete og uklare, som kan drive dem til at gjøre handlinger som bringer den største ulykke og fordervelse over deres egne og andres liv og til slut fører til evig fortapelse.

Jesus sier her klart og uten omsvøp: *Timelige bekymringer er synd!* Intet som dette kan dra menneskenes tanker bort fra det evige. Binder dem med tusen lenker, og skaper dem fra "himmelvandrere" til "jordtreller", saa at hjerter og tanker blir optat med hvad vi skal æte og drikke og klæ os med, blir det første og fornemste. Og, sa Jesus: Der hvor din skat er, der vil dit hjerte være Matt. 5, 21.

Aa hvor mange er det ikke som idag vaander sig i fortapelsen fordi de lot bekymringerne for de timelige ting faa overtaket. Sansen for det aandelige kom bort, og de sovnet helt ind. Da dagen til opbrud kom, var de ikke rede, sjelen var skadet i jaget efter disse verdens ting. Og Herren fandt dem sovende.

Intet kan gjøre sjelens øie dimt som timelige bekymringer. Troen paa Gud flykter naar de kommer. Mange forsvarer sig med dette paa sin verdsligvise maate: At det er "ansvarsløshet" dersom en ikke altid gaar tynget av sut og kav for denne verdens ting. Kjære dig, det er ingen "ansvarsløshet", men det er en ubegripelig stor naade Gud viser sine barn, at de skal faa legge alle sine vanskeligheter, sin angst for fremtiden, sine bekymringer for mat og drikke og klær, og hvad ellers en har trang for, over paa sterkere skuldre. Paa hans skuldre som sa: Kommer til mig alle I som strever og har det tungt. — Kast al eders sorg paa ham, ti han har omsorg for eder, staar det skrevet.

Comments on "Canada Needs Something"

As president of the Canada District Y.P.L.L., the organization which sponsored Pastor Mars Dale's visit to Canada last summer, permit me to offer some comments on the letter entitled "Canada Needs Something Vs. Canada Has Something."

With the main thesis of the article there can be no disagreement. Certainly Canada needs something: the saving grace of God coming in Word and Sacraments, repentant and believing hearts, consecrated workers, radiant witnesses. Those who heard Pastor Dale preach and teach in our midst know how earnestly and zealously he urged upon us these very things.

But there is emphatic disagreement with the sweeping statement concerning "the almost complete lack of concern regarding spiritual matters on the part of our men, and the almost total absence of any success in keeping our young men in church after confirmation." This assertion is too sweeping to be correct. In many congregations in our district fully as many men as women attend the services. In our district there are several active innermission societies of laymen. In our Luther League work young men are as active as young women. Until the war situation interfered, half the students at the Saskatchewan Lutheran Bible Institute were young men. These facts contradict the assertion previously quoted.

Admittedly the claim is true in some instances. Even though it were not verified by even one concrete example, we would still agree that Canada needs something. It needs Christ lifted up. Insofar as more social gatheerings will draw men and boys to Christ, well and good. But when is Christ lifted up before us? This is when He is proclaimed as the Savior of sinners.. Always fundamental in our work must be the preaching of sin and grace.

The chief purpose of our YPLL is to hold and to win young people—and this includes young men—for Christ. Through devotional programs, social gatherings, personal work and practical activities this aim is being furthered. Recently our district inaugurated a Special Luther League Faith in Action Project which lays special emphasis on lay activity.

—*G. O. Evenson.*

Christmas Program of Bawlf Y. P. L. L.

(*as printed on program sheets*)

DEVOTION: — Mrs. C. Leiren.
CHOIR: — "There's a Song in the Air".
SOLO: — Art Hendrickson.
DUET: — Eva and Thelma Leiren.
QUARTET: — Mr. & Mrs. L. S. Olson, Mr. & Mrs. A. E. Odland.
READING: "Luke: 2" — Ella Loken.
TRIO: — Mrs. H. Jacobs, Lily and Ella Loken.
CHOIR: — "Silent Night"
MUSICAL READING: — Judith Odland.
QUARTET: — "Christmas Lullaby" Mrs. C. Hendrickson, Mrs. S. Gjelsvik, Mrs. O. Fadum, Mrs. M. Leiren.
DUET: — H. Ronsberg & A. Mosand.
TRIO: — Mrs. C. Hendrickson, Mrs. G. Cameron, Doris Storvik.
ANNOUNCEMENTS.
CHOIR: — "All Hail Immanuel".

—*E. L.*

Model Constitution

Does your League desire an abbreviated form of the model Y.P.L.L. constitution adapted to our local Luther League work here in Canada District? We shall be glad to send you a copy for your information.

—*G. L.*

Pen Points

By Philip W. Bemis

"Death-bed repentance is burning the candle of life in the service o fthe devil, and then blowing the smoke into the face of God." —Billy Sunday. . . . .

* * *

"America was born a Christian nation for the purpose of exemplifying unto the nations of the world the principles of righteousness found in the Revelation of God."—Woodrow Wilson.

YOUNG PEOPLE'S LUTHER LEAGUE

G. Loken, Editor, Outlook, Sask.

They That Wait Upon The Lord

"Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." (Read Isaiah 40: 27-31)

These are encouraging words for our times. The writer no doubt spoke from experience as well as inspiration; he knew how long and difficult the way might become, and how manifold the burdens to be borne. Left to himself, he would most certainly and utterly fall; but depending and waiting upon "the Creator of the ends of the earth", Who "fainteth not, neither is weary", he finds his strength renewed daily, and faints not. We, too, are sure to find the path rough and our strength small. Let us not become discouraged, but rather let us cast all our care upon Him, for He careth for us, and we shall find that in Him we have peace and victory.

—*G. L.*

Allocation for 1945

Circuit	1944	*Dec.* 12 1944	1945
Camrose	$100.00	$147.99	$115.00
Edmonton ...	100.00	222.13	125.00
Moose Jaw ..	50.00	41.47	50.00
Peace River ..	25.00	39.33	30.00
Prince Albert..	100.00	178.03	125.00
Saskatoon ...	60.00	89.05	75.00
So. Alberta ..	35.00	100.32	45.00
Swift Current	45.00	34.70	50.00
Yorkton	35.00	—	35.00
Manitoba	(No Local Leagues)		......
Total:	$550.00	$853.02	$650.00

Youth For Christ Project

What are your plans for 1945? It may seem strange to ask such a question at this time of the year, but it is an important one. What would your attitude be to a Bible Camp Board who left all arrangments until a week before Camp was to start? The same holds true with regard to Luther League Work. It should be planned in advance. Remember an early start means a successful finish. So why not start at once with your plans.

1944 has been a good year as far as our contributions to the "Youth For Christ Offering" has been concerned. You will notice that we are over the top again this year. *Yet there are several Circuits which are lagging behind. What are you going to do about it? There is still time to reach your allocation for 1944. Send your donation in to Y.P.L.L. headquarters before February 1st.*

We cannot, however, rest upon the victories won in the past, but must press on. You will notice that our Allocation for 1945 is $100.00 more than last year. The main reason for this increase is the decision of the International Board to call a full time evangelist for the Luther League. At our Executive meeting held at Outlook the Allocation was divided between the various Circuits as shown above. Now it is up to YOU. Plan early, Work Hard. Remember money cannot save, but it can be used to spread the Gospel, which reveals God's way unto Salvation.

Marvin B. Odland,
District Treasurer.

Publicity

Has your Luther League a bulletin board or a place in your church where large posters can be placed? You have? Would you like some colorful and very attractive posters pertaining to your Luther League work? If so, write to the editor of this page and these will be mailed to you free of charge as long as the present supply lasts.

Be sure to send in announcements and reports of local and circuit YPLL work to this page. We are thankful for news from Bawlf and Bethlehem in this issue.

Beautiful Christmas Cards

The beautiful Scripture text Christmas cards which feature Bible scenes are now being generally used by our people. Did you not receive many such cards again this year? Does it seem right to throw such art away? Why not give them to the junior Leaguers in your family and let them make a scrapbook of the Christmas story following the Scriptural time sequence? "A thing of beauty is a joy forever." —*G. L.*

The Joy of Giving Talents

Most of us have seen sorry looking eagles in cages at the zoo, and the wild animals that persistently snap at the wire netting as they dash to and fro. God made the eagle to soar in wonderful flight on high, and the coyote to roam in freedom over lonely moonlit hills. Man cannot be happy either unless he is in his proper realm — surrendered to the role for which he was created. "Ye were bought with a price: glorify God therefore in your body." I Cor. 6:20.

Would that we were all more cognizant of the devil who is constantly seeking to capture our talents, to corrupt and misdirect all that God has given us. Therein is the way of emptiness, regrets, husks and death. Do you remember the parable of the talents which Jesus told in the twenty-fifth chapter of Matthew? The enemy of our souls gained a victory when one of the servants buried his only talent. Even as this servant hid his talent, so youth is tempted to neglect God-given gifts, to fail in developing abilities, and to pass up opportunities for service. Neglect of a talent means eventual loss of that talent. Wise use of what God has given us always results in an increase.

Too many young Christians mope over the idea that their place in life is obscure and that possibilities for serving the Lord are small and insignificant. But the Lord who has made the distribution "each according to his several ability" demands faithfulness and obedience — and there is the way of joy. He that is faithful in the little things will be given greater opportunities. It is not a question of whether our cups are large or small, but rather a matter of our willingness to permit the Lord to fill our cups to overflowing. Be faithful in your little part in the Luther League, Sunday School or L.D.R. Acknowledge His sovereignity in your life and discover that subjection to God means that you have become a real man or a real woman.

The joy of giving talents in consecrated service to the great God who has such tremendous claims on each of us can be further increased. when we discover the principle laid down by Jesus in Matt. 10:39 "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." As long as energies and abilities are used for selfish ends, a vicious circle of vanity to vanities is set up. Egocentric personalities are unhappy and unattractive to others. Instead of being led by still waters for the renewal of talents, they constantly wallow in the mud-hole of their own pride.

But "I" must decrease. Lost in Him, I find myself. Humility and surrender of self are not a negation of talents, but the beginning of growth. What, know you not that it is after the seed is dead that the plant becomes large and strong in new life? When our talents are risked in the service of the Master, strangely enough there is an increase. Growth always brings joy. How sad to be a parent of a child that does not develop normally! How great the sorrow of the Heavenly Father over those who rightfully belong to Him but spiritually they are forever babes!

Giving out makes room for new grace. Intake without overflow results in a dead sea — a stagnant pool. God invites us to plant and to water in His vineyard. As our talents are thus used, we have the joy of acknowledging that "God giveth the increase." God desires us to rejoice in our labors.

When God and man are linked together things begin to happen. When man realizes the tremendous spiritual resources available in God's grace, and that God has offered a partnership proposition to an unworthy sinner upon the surrender of the human will, what words can describe the joy that enters into the heart of one who is living for Jesus?

—*G. L.*

—Reprinted from Lutheran Herald by request. —*V.*

Circuit Conventions

Many of our circuit Y.P.L.L. organnizations will soon be assembling youth together again for the consideration of the business for the year. Challenging themes will be divided amongst various speakers with the prayer that again Christ may be lifted up. Are you also planning for the business session? Ask every local Luther League president to pregare a report of the work in his particular league. *Seek to make your convention an expression of the faith which is in youthful hearts.* There is a time for the older people to speak and a time for them to keep silence too.

Some of us feel that we must be at the wheel or the whole thing will go on the rocks. Did you ever get stuck in the mud with your car so that in order to get out your burly strength was needed on the rear wheel? You gave carful instructions to the wife or some other weaker member of the group on just how to drive. And the amateur driver did wonderfully well backed by your vigorous pushing, and soon you were over the tough stretch. Had you remained at the wheel, the puny strength of the others would not have availed in moving the car along.

Let us as older Leaguers and pastors be on the lookout for our opportunities to leave the wheel, give positive advice to new hands, and then push and keep on pushing. *As long as we hold a position that could be held by a youthful Leaguer in our circuit setup, we are depriving the Kingdom of another worker — possibly a full-time worker. Very many of our present day workers got their start in the Luth. League.*

Further, pray God for a vision of potential workers and leaders in your group. This business of preparing workers for the kingdom of God starts in a small way. A young confirmant desirous of following the Lord unto the end, shy and socially ill at ease, is first helped by giving him the job of usher or a reading or the assignment of leading in devotion. Later, he takes a topic. Then he becomes the local Luther League president. He has many "pushers" who above all pray for him. He grows. He is faithful in the little things; he is set over greater things. *But it is up to us a older Leaguers and pastors to see that both little and big opportunities are made available to those who are growing in the grace and the knowledge of our Lord Jesus Christ. We can do great things for Canada District if we, under God, will seek to develop our own and train them for leadership. Canada District needs more qualified laymen who also can hold forth the Word of life in its simplicity and purity.*

If at present you are a circuit president, talk this matter over with the Lord. Remeber, the true test of leadership is the ability to put others joyfully to work.

—*G. L.*

Bethlehem L.L. Gives Exchange Program

The Bethlehem Luther League, Dinant, Alta., gave a very inspiring exchange program at Kingman on Nov. 26th. The rich musical program was interspersed by fitting readings and recitations. The pastor, S. Rude, gave the main message, speaking on the topic: "How may we Succeed in our Christian Life?" He stressed three points: 1) Begin right, 2) Put determination into your Christian living, 3) Make good use of the Means of Grace.

Melvin Throndson is the Bethlehem League President as well as the Camrose Circuit Treasurer. The Kingman League served lunch and promised a return program. Many expressed their opinion in favor of such exchange programs for it inspires and puts life into both the league visited and the sponsors of the program.

—*S. R.*

The Planning Commission

At its convention last summer the Norwegian Lutheran Church of America, upon recommendation of the Board of Review, created a Planning Commission to study and make recommendations on the future policy of the church and the division of available funds from the Centennial Appeal after original objectives have been paid. The mandate under which the Commission functions is as follows:

"Whereas, We recognize the existence of critical emergency conditions, out of which may arise situations and needs which must be given immediate consideration; and

"Whereas, Conditions and practices in our synod are such as to compel through study and long range planning; and

"Whereas, Surplus Centennial Appeal Funds will probably ultimately be divided among departments and institutions of our church.

"Be It Therefore Resolved:

"1. That a Planning Commission of fifteen men none of whom shall be a member of any church or institutional board or an officer of the church, shall be appointed by the Convention Committee, the General President, First Vice President, and General Secretary, by June 30, 1944; that this Commission be instructed to study the entire situation and needs of our church and report at the next biennial convention.

"2. That all Centennial funds received in excess of the balance on hand January 31, 1944, be held in reserve until the next general convention.

"3. That the Planning Commission, the Board of Trustees, the General Church President, and the district presidents be authorized to advance to institutions and boards such funds as they may deem wise, based substantially on Doctor Eastvold's pro-rata division: Foreign Mission 25%, Home Mission 25%, Education 30%, Charities 15%, a revolving fund of 5%, as the emergency demands.

"4. That the Planning Commission be instructed to submit to the next general convention specific recommendations relative to the disposition of all Centennial Appeal surplus funds."

The convention committee appointed the following members of the Commission: the Rev. Agnar S. Tanner, Eau Claire, Wis.; the Rev. M. A. Dale, La Crosse, Wis.; Prof. H. C. Norlie, Moorhead, Minn.; the Rev. T. H. Megorden, Fosston, Minn.; the Rev. Melford S. Knutson, Albert Lea, Minn.; the Rev. T. H. Rossing, Sacred Heart, Minn.; Mr. O. E. Gunderson, Forest City, Ia.; the Rev. Theo. Lerud, Rembrandt, Ia.; Mr. Oscar Westberg, Williston, N.D.; the Rev. F. I. Schmidt, Grand Forks, N.D.; Judge Lewis Larson, Sioux Falls, S. D.; the Rev. V. T. Foss, Scobey, Mont.; the Rev. B. T. Gabrielson, Seattle, Wash.; the Rev. S. T. Sorenson, Glendale, Calif.; the Rev. Joseph Haave, Rose Valley, Sask.

The Rev. A. S. Tanner was elected chairman of the Commission; Judge Lewis Larson, vice-chairman; and the Rev. T. H. Rossing, secretary.

The Commission has also been divided into a number of sub-committees to make special studies in various departments of the church. These committees, together with the chairmen, are: Education, the Rev. T. H. Megorden; Home Missions, Mr. Oscar Westberg; Foreign Missions, the Rev. T. H. Rossing; Charities,Judge Lewis Larson; Church Organization, the Rev. F. I. Schmidt.

At its first meeting on October 20, the following appeared to present reports and information to the Commission: Dr. A. J. Bergsaker, director of the Centennial Appeal; the Rev. P. S. Dybvig, executive director of Home Missions; Dr. J. E. Gronli, executive secretary of Foreign Missions; the Rev. A. E. Iverson, executive secretary of the Board of Pensions; President J. A. Aasgaard; the Rev. H. E. Jorgensen, editor of *Lutheraneren;* the Rev. C. P. Rasmussen, co-ordinator of Home Mission work in the Pacific Coast area; Mr. R. E. Haugan.

At its next meeting, Nov. 29—Dec. 1, hearings were continued and representatives of various departments, together with individuals, presented to the Commission matters for study. The Department of Education was represented by its executive secretary, Dr. J. C. K. Preus; Dr. T. F. Gullixson, president of Luther Theological Seminary; and the following college presidents: Dr. C. M. Granskou, Dr. O. J. H. Preus, Dr. J. N. Brown, Dr. L. M. Stavig, and the Rev. Morton Nilssen, The district presidents, who were in the city attending the colloquium at the Seminary, were invited to appear before the Commission and the following were able to be present: Dr. Martin Anderson, Dr. Nils Kleven, Dr. N. Astrup Larsen, Dr. David Stoeve, and Dr. L. A. Pierson. The Rev. M. A. Dahlen, executive secretary-elect of the Department of Charities, also appeared before the Commission. The following members of the Board of Trustees met to consult with the Commission: Mr. A. E. Anderson, Mr. M. O. Grangaard, Mr. A. J. Watland, and Mr. Gilbert Larson. The following people also appeared: the Rev. H.C. M. Jahren, pastor of Muskego Church, Muskego, Wis.; Dr. Martin Hegland, manager of WCAL; Dr. E. B. Steen, chairman of the Board of Parish Education; and Dr. O. G. Malmin, editor of *Lutheran Herald.*

Besides these individuals, communications were received from Dr. J. R. Lavik, president of Luther Seminary, Saskatoon, Sask., Canada, and the Rev. H. B. Kildahl.

At its future meetings the Commission will continue to conduct hearings and will continue its studies as a Commission and through its sub-committees. At the next meeting, the date of which is to be announced later in the church papers, one day will be set aside for public hearings, at which those within the church who may wish to present matters for study and consideration to the Commission will be invited to appear or send communications. These communications should be sent to the secretary of the Commission.

T. H. Rossing, secretary,
Sacred Heart, Minn.

A Soldier's Prayer

A story came from "Somewhere in Italy" that is worth publication in every journal and newspaper in the land. It is a written prayer which is said to have been found in the pocket of a dead soldier. No one can doubt but what that prayer was heard. The poem is entitled:

NOT AFRAID

Look, God, I have never spoken to You,
But now I want to say "How do you do".
You see, God, they told me You didn't exist,
And I, like a fool, believed all this.

Last night, from a shell hole, I saw Your sky,
And I figured right then they had told me a lie;
Had I taken the time to see the things You had made,
I'd have known they weren't calling a spade a spade.

I wonder, God, if You'd shake my hand?
Somehow I feel You'll understand;
Funny I had to come to this hellish place
Before I had time to see Your face.

Well, I guess there isn't much more to say;
But I'm sure glad, God, that I've met You today.
I guess the zero hour will soon be here,
But I'm not afraid since I know You're near.

The signal! Well, God, I'll have to go;
I like You lots—this I want You to know;
Look, now, this will be a terrible fight,
Who knows? I may come to Your house tonight.

Though I wasn't friendly to You before,
I wonder, God, if You'd wait at Your door?
Look, I'm crying: Me! Shedding tears,
I wish I had known You these many years.

Well, I must go now, God, goodby.
Strange, since I met You I'm not afraid to die.

Treasures

Chrysostom, summoned before the Roman Emporer Arcadius, and threatened with banishment, is said to have replied:

"Thou canst not banish me, for the world is my Father's house."

"Then I will slay thee!" exclaimed the Emporer wrathfully.

"Nay, but thou canst not, for my life is hid with Christ in God."

"Your treasures shall be confiscated," was the grim reply.

"Sire that cannot be. My treasures are in heaven, as my heart is there."

"But I will drive thee from men and thou shalt have no friends left."

"That you cannot do either, sire. For I have a Friend in heaven who has said, 'I will never leave thee, nor forsake thee!"

ETERNAL SECURITY

O. L. Olsrud

"God so loved the world, that he gave his only begotten Son, that whosoever belieyeth on him should not perish, but have eternal life" (John 3:16).

Sin is a great power. Anything that minimizes the seriousness of sin endangers one to its ruin. Sin is our greatest enemy. War is clearly a result of sin. The awful destruction of war is but an example of the destruction to which Jesus says the broad way leads.

There can be no greater gift to man than salvation from sin, which is by the grace of God through His Son Jesus Christ. Such salvation brings peace and joy to the soul for this life and also gives eterna life.

How we all need to look to Jesus Chist, the only Savior from sin! "Behold the lamb of God that taketh away the sin of the world." This is true for every individual. It is also true that the sooner we as a nation turn wholeheartedly to God, the sooner can we expect to win over the enemies of liberty and again enjoy peace.

No one should hesitate to start out on the Christian way for fear of not being able to hold out. It is well to count the cost, but it will cost more to resist Christ. Christians are kept by the grace of God in Christ as well as saved.

We are eternally secure as long as we abide in Christ. "If ye abide in my word then are ye truly my disciples" (John 8: 31). "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (Heb. 7:25). These promises are very definite. The only condition is that we abide in Christ. The promise that Christ is able to save to the uttermost is not made to those who cease to draw near to God through Christ. There is no salvation outside of Christ. "In none other is there salvation" (Acts 4:12). As long as Peter looked to Christ and put his trust in Him he was able to walk on the water. But when for fear of the elements he lost sight of Christ, he began to sink. He would have gone under unless he had again looked to Christ and cried out, "Lord, save me."

There is no promise of eternal security for those who turn away from Christ to live after the flesh. Rom. 8:13 (addressed to Christian brethren): "If ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live."

The statement in John 10:28, "They shall never perish," should not be separated from verse 27, "My sheep hear my voice and I know them and they follow me." "They shall never perish," does not apply to those who cease to hear the voice of Jesus and follow Him.

"Ye are severed from Christ, ye who wold be justified by the law; ye are fallen from grace" (Gal. 5:4).

"If a man abide not in me, he is cast forth as a branch and is withered; and they gather them, and cast them into the fire, and they are burned" (John 15:6).

These passagees clearly show that there is a possibility of one who has been united with Christ being forever severed from Him.

Among all denominations there will be those who go wrong even as there was one of the twelve apostles of Christ who went to perdition. But among the sects who teach that they reach a stage where they sin no more, the percentage is especially high.

To teach that a saved soul remains saved regardless of whether or not he falls into wilful sin and whether or not he repents, has a very weakening effect at a time of enticing temptation.

What a shock has often struck a community when one who has shown great zeal in proclaiming salvation by the blood of Christ and has perhaps led many souls to God, but has also taught that a Christian cannot possibly lose his salvation, has then himself fallen into gross sin! In such a case many people have concluded: "Christianity is all a swindle." The real trouble is that they have been deceived to believe in a false doctrine of eternal security. Jesus had very good reason for His very plain warning to beware of false prophets.

God always knows who will continue to abide in Christ and be saved for eternity. But it is folly for any man to assume to know the mind of God. The foreknowledge of God does not interfere with our present choice or response to His grace.

Question Box

By A. R. P.

Question: Many members come to church quite regularly and help to support it, why do they not try to save souls?

Answer: There is no doubt but that just such a membership should be more zealous for the salvation of souls. Hands on our own bosoms, all of us. There can also be a danger of despising the efficacy of the preached word and the sacraments rightly administered. There is also such a thing as zeal without knowledge. "Pray ye the Lord of the harvest, that he send forth laborers into his harvest." Pray ye that the Holy Spirit make them witnesses.

Question: Do you consider most of our church members Christian?

Answer: No, I don't. But who am I? "Who art thou that judgest another man's servant? To his own master he standeth or falleth." "The Lord knoweth them that are his." "Are they few that are saved?" Jesus answered, "(You) strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able." We will do all we can to make disciples of all. We will ourselves "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

Question: Are we not to be satisfied in our own minds who in our congregations are Christians?

Answer: It would be nice. Much can be done to ascertain. The more important is that God be satisfied with them in Christ. God seeth the heart. We are in constant danger of seeing only the outside in the form of respectability, morality, and churchliness. Not only that, but being satisfied with it when we see it. If it be really a matter of sincere concern to learn whether they are Christians "saved by grace" or not, that can be done. But only by talking to them.

There are those to whom we need not talk to discover whether they are Christians. They do the talking by their flagrant neglect of the means of grace and their habitual worldliness. (They, of course, should also be spoken to.) We should not be satisfied that they are not Christians.

Then there are the very weak Christians who stumble and fall. How easy to judge that they are not Christians. And how terribly cruel. Oh, how they need you to talk to them. "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself lest thou also be tempted" (Gal. 6:1).

And judging is a terrible temptation, and an abomniable sin.

Defeat of God's Causes Comes . .

NOT BY HOT ASSAULTS OF THE DEVIL BUT BY THE INERTIA OF OF INDIFFERENT PEOPLE

We have today the same mass of obscure nameless persons who oppose their almost unconquerable inertia to every movement of reform and are the drag upon all vital and progressive religion.

The great causes of God and humanity are not defeated by the hot assaults of the Devil, but by the slow crushing glacier-like mass of thousands and thousands of indifferent nobodies.

God's causes are never destroyed by being blown but by being sat upon.

—*George Adam Smith.*

New Penny-a-meal boxes, and labels, and a letter to be sent out with each box can be secured now. Order early.

Albert M. Vinge.
Camrose, Alberta.

A Christian's blunders, failures, sins, of which he is daily guilty, do not cause him to lose salvation as long as he is repentant and seeks forgiveness. But the Christian who falls into sin and thinks he will be saved for eternity just because he was at one time converted, will certainly be lost unless he repents and again looks to Christ for salvation. An essential element of believing in Christ is a longing and love for His standard of a pure life. Daily repentance is, therefore, a necessity.

The person who believes in Christ and lives a consistent life, trusting in Him according to the truth of the Bible, does have a happy confident assurance of eternal security.

Star-Studded Investment!

"They, that be wise, shall shine, as the brightness of the Firmament; and, they, that turn may to Righteousness, as the Stars, for ever and ever! (Dan. 12:3).

We have just received, an analysis of last year's Budget, of our Church, by the Stewardship Secretary. We are grateful to God, that the Friends of our Church, in Canada, have been led to give 127.7%, of their apportionment, to the 1943 Budget.

The Pacific and the Rocky Mountain Districts surpassed us; with "standings" of 138.8% and 138.5%; respectively; but we hope and pray, that Canada, with God's wonderful blessings, of the past year, will occupy, a better place, than No. 3, on the list, for 1944. Has God not kept His promise of Luke 6:38: "Give; and it shall be given, unto you?"

This 127.7% meant only a average of $1.48, for every confirmed member, of the N.L.C. of Canada! Throughout our Church, as a whole, the average was $2.69; so, in respects to "average contributions", we Canadians occupied ninth place, among the Districts of our Church. That does not look so good; nor is it anything to be proud of; when it is a question of winning the World for Christ. Are we, who have been spared, any less able to average $2 or $3, to such a cause? Let us not be afraid, of giving too much; for the "fields are white," and "the time is short"! It is an investment for Eternity; not, for hours, or days; months, or years, only! (Luke 16:9). Above all, let us be "cheerful givers", be our best gift, little or much. (2 Cor. 9: 6-7). For Christ, it was a matter of Life and Death! As "Followers of Christ" let us pray for a greater vision!

We would heartily commend the use of the Penny-a-meal Containers, during Lent, for the ingathering of the new Budget. A Thank-offering at every meal, by those about the table, to the Giver of all good things, is a healthy exercise, both for the bodyy, and for the soul. We wish to speed the day, when Love, and not hate, shall rule. Then the implements of war will be changed, into the implements of Peace! (Isa. 2:4; Micah 4:3). Lasting Peace will only come, when the King of Love, rules, in the hearts of men. Only God's Word, can bring about, such a wonderful change! Doees not the present chaos suggest, that we really begin, in earnest, to apply God's remedy, to a sin-sick world? Is it a cause, deserving, only, of "the crumbs of our tables"; or are we really going to "rise up", O men of God?

Other races than our own, *i. ex.*, the Eskimos, the inhabitants of the "Isles of the Seas'", the "Fuzzy-wuzzies", and others, are helping us, in the spread of the Gospel. Can THE DAY be far off; (Matt. 24:14)? When the Kingdoms of the earth, have become the Kingdoms of our Lord, (Rev. 11:15), we shall be permitted to See Him, Who so Loved us! What a wonderful future, we, as God's Children have! Out of tribulation, into Glory! May "The Whole Wide World, for Jesus", become our passion! Let us WORK while it is Day!

—*M. H. L.*

Not What These Hands Have Done

By Horatius Bonar

Not what these hands have done
Can save this guilty soul;
Not what this toiling flesh has boren
Can make my spirit whole.

Not what I feel or do
Can give me peace with God;
Not all my prayers and sighs and tears,
Can bear my awful load.

Thy work alone, O Christ,
Can ease this weight of sin;
Thy blood alone, O Lamb of God,
Can give me peace within.

Thy grace alone, O God,
To me can pardon speak;
Thy power alone, O Son of God,
Can this sore bondage break.

I bless the Christ of God;
I rest on love divine;
And with unfaltering lip and heart
I call this Savior mine.

Very few people ever make a wrong right by cursing the wrong-doer.

LUTHER ON WAR

By Dr. Samuel M. Miller

Martin Luther expressed himself on many subjects. In the present Reformation Season we find the whole world occupied with thoughts of war. It is therefore interesting to read some of Luther's thoughts concerning war. He has expressed himself in various tracts that he wrote on the current topics of his day. When we read Luther it is to be remembered that he is writing in the language of his day and that the political and economic background is that of the feudal system of his day. To Luther, government meant lords and princes, and they were the ones in whose hand God had placed the sword.

In an Introduction to Luther's tract on the theme, "Whether Soldiers, Too, Can Be Saved," Dr. Charles M. Jacobs summarizes as follows:

"Luther's view of war was that it is a necessary evil. It has a rightful place in the world, but only as a means for the repression of wrong; when used for that purpose, it is justified. He attempts to guard this doctrine against abuse by distinguishing between three kinds of war, — that of inferiors against superiors, which is never justified; that of equals against equals, which may be justified, but must never be a war of aggression; and that of superiors agains inferiors, which is simply an application of the police-power that belongs to the State. The classification of superiors, equals, and inferiors is feudal and is based upon the distinctions which the feudal system made between overlords and vassals."

It is our purpose in this article to quote some passages from this tract by Luther, in order to give our readers a glimpse of the line of reasoning on which he proceeded.

Luther insists that there can be a just war; that war when justly carried on is police duty on a large scale. He says:

"For what is just war, except the punishment of evil-doers and the maintenance of peace? If one punishes a thief or a murderer or an adulterer, that is punishment inflicted on a single evil-doer; but in a just war one punishes at one time a whole crowd of evil-doers, who are doing harm in proportion to the sword is good and right, they are all right and good, for the sword is a sword and not a fox-tail, and it is called, in Romans 8, 'The wrath of God'."

Because of this view of the purpose of war, Luther holds that a war of inferiors against superiors can never be justified. Of course, we must understand that he is thinking of the arrangement of government as it was in his day. However, his reasoning and his illustrations are very interesting to follow, especially his characterizations of the mob. We read:

"We cannot pipe much to the mob. It goes mad too quickly, and it is better to take ten ells from it than to allow to it a hand-breadth, nay a finger's-breadth in such a case, and it is better that the tyrants do the wrong a hundred times than that they once do wrong to the tyrants. If wrong is to be suffered, then it is better to suffer it from the rulers than that the rulers suffer it from their subjects. For the mob has no moderation and knows none, and in every individual in it there stick more than five tyrants. Now it is better to suffer wrong from one tyrant, that is, from the ruler, than from unnumbered tyrants, that is, from the mob."

One of his arguments is that if a people are suffering the rule of a tyrant, that is because of their own sin. He says that people are not slow in pointing out the faults of the tyrants, "but no one is willing to see that he (the tyrant) is ruling not because of his knavery, but because of the people's sin. The people do not look at their own sin, and think that the tyrant rules because of his knavery; so blinded, perverse and mad is the world."

He then points out how God has many ways in which to dispose of tyrants without the people taking vengeance into their own hands. The following two paragraphs are exceptionally interesting and racy. They seem to have in them a truth that can readily be applied to our own condition and times:

"We read of a widow who stood and prayed for her tyrant most devoutly, that God would let him live long, etc. The tyrant heard it and was astonished because he well knew that he had done her much harm, and this prayer was unusual; for prayers for tyrants are not commonly of that kind. He asked her why she prayed thus for him. She answered, 'I had ten cows in your grandfather's time; he took two of them and I prayed against him that he might die, and your father become lord. It came to pass, and your father took three cows. I prayed again that you might become lord, and he might die. Now you have taken four cows, and so I am praying for you, for I am afraid that he who comes after you will take the last cow and everything that I have.' The scholars, too, have a parable about a beggar who was full of wounds that flies got into, and sucked his blood and stung him. There came a merciful man who wanted to help him and drove all flies away from him; but he cried out and said, 'What are you doing? Those flies were almost full and did not worry me so much; now the hungry flies will come in their place and will plague me far worse.'

"Do you understand these fables? To change rulers and improve rulers are two things as far apart as heaven and earth; changing may be easy, improving is doubtful and risky. Why? Because it is not in our will or power but only in the will and the hand of God. The mad mob, however, doees not ask so much how things can become better, but only that things may be changed; then if things are worse, they will want something still different. Thus they get bumble-bees for flies, and at last they get hornets for bumble-bees; like the frogs of old who could not put up with a log for lord; they got instead a stork that hacked them on the head and ate them. A mad mob is a desperate, accursed thing; no one can rule it as well as tyrants. They are the club tied to the dog's neck. If there were a better way to rule them, God would have set some other ordinance over them than a sword and tyrants. The sword shows what kind of children it has under it; namely, people who would be desperate knaves if they dared."

In speaking of the war of equals with equals, we find that Luther has absolutely no word of defense for a war of aggression:

"We will now discuss the question whether equals may fight with equals. This I would have understood as follows: It is not right to begin war whenever any crazy lord takes it into his head. For at the very outset, I want to say, above all else, that he who starts war is wrong, and it is just that he who first draws sword shall be defeated, or even punished, in the end. This is what has usually happened in history; those who have started wars have lost them, and it has been seldom that they have been beaten who have had to defend themselves. Worldly government has not been instituted by God to break peace and start war, but to maintain peace and repress the fighters. So Paul says, in Romans 8, that the duty of the sword is to protect and punish, to protect the good in peace and punish the wicked with war; and God, who tolerates no wrong, so disposes things that the fighters must be fought down, and as the proverb says, 'No one has ever been so bad, that some one is not worse.' So, too, God has it sung of Him, in Psalm 67, 'The Lord scattereth the peoples who have desire for war'."

"Be instructed, therefore, dear lords! Keep yourselves from war, unless you have to defend and protect yourselves and the office which you bear compels you to fight. Then let war come; hew in; be men, and test your armor; for then you are not fighting in your minds. This case will be serious enough, and the teeth of the wrathful, boasting, proud iron-biters will get so blunt that they will scarcely be able to bite fresh butter.

"The reason is this. Every lord and prince is bound to protect his people and get peace for them. That is his office; it is for that that he has the sword (Romans 8). This should be for him a matter of conscience and he should so depend upon it as to know that this work is right in the eyes of God and is commanded by Him. I am not now teaching what Christians are to do; for your rule does not concern us Christians, but we are rendering you a service and telling you what you are to do before God, in your office of ruling. A Christian is a person to himself; he believes for himself and for no one else. But a lord and prince is not a person to himself, but to otthers; he has to serve them, that is, protect and defend them. To be sure it were good if he were a Christian besides and believed in God; then he would be happy; but it is not princely to be a Christian and therefore few princes can be Christians, as they say, 'A prince is a rare bird in heaven.' Now even if they are not Christians, nevertheless they ought to do what is right and good according to God's outward ordinance; He will have this of them."

But the question always arises, "What if the war is not a just war?" Should a Christian then take part in it in order to be obedient to his government. Luther answers this question without hesitation:

"'Suppose my lord were wrong in going to war.' I reply: If you know for sure that he is wrong, then you should fear God rather than men (Acts 4), and not fight or serve, for you cannot have a good conscience before God. 'Nay,' you say, 'my lord compels me, takes my life, does not give me my money, pay, and wages; and besides, I am despised and put to shame as a coward, nay, as a faith-breaker in the eyes of the world, as one who has deserted his lord in need.' I answer: You must take that risk and, with God's help, let go what goes; He can restore it to you a hundredfold, as He promises in the Gospel, 'He that leaveth house, home, wife, goods, for my sake, shall get it back a hundredfold.' In all other works, too, we must expect the danger that the rulers will compel us to do wrong; but since God will have us leave even father and mother for His sake, we must certainly leave lords for His sake. But if you do not know, or cannot find out whether your lord is wrong, you ought not to weaken an uncertain obedience with an uncertainty of right, but should think the best of your lord, as is the way of love, for 'Love believeth all things; thinketh no evil' (1 Cor. 8). Thus you are secure, and walk well before God. If they put you to shame, or call you faithless, it is better that God call you faithful and honorable than that the world call you faithful and honorable. What good would it do you, if the world held you for a Solomon or a Moses, and before God you were counted as bad as Saul or Ahab?"

The above quotations are taken from Charles M. Jacobs' translation of Luther's tract "Whether Soldiers, Too, Can Be Saved," in the Holman Collection of "Writings of Martin Luther."

Book Review

Gethsemane to Calvary, by Olin Spencer Reigstad, Pastor Bethlehem Church, Minneapolis, Minn. Published by Augsburg Publishing House. Price $1.00.

Deeply devotional, couched in beautiful language, scriptural and edifying is this new book by the author of the Christ of Lent. If one is in search for Lenten Reading material—yes even for Lenten sermon material, one would find this book very helpful. However its greatest value is for Lenten Meditation.

The chapter titles suggest the content: A Lonely Vigil, A Tenacious Faith, —The Ages are Telling, — The Cross My Glory — A Strange Likeness. Then too the Midweek Lenten Sermons. Here are samples of sermon titles: Prepared for the Conflict, — A Merket for the Poor, "What will the Harvest be?"

The author writes in heart language style. Listen to the Easter chapter:

"When life loses its meaning, stand at the cross for awhile. Watch prayerfully the things that happen there—then pause for a few minutes to view the empty sepulchre and to hear the angel say, 'He is arisen: he is not here.' Then the acme of joy will thrill you."

The book is worth more than a dollar.

—*V.*

Rainbowgrams

When we include God in our business, do we also give Him His share of the profits?

Troubles for the Christian only come to pass, they never come to stay.

The Bible gets around the world but the world can't get around the Bible.

Don't hide your light from evil, let evil hide from your light.

Much prayer, much blessing; little prayer, little blessing.

God's preachers are like signposts along the road of life, pointing out the way that leads to Heaven.

Prayer is a cure for worry.

When trouble knocks, just let Jesus answer the door.

Life begins at 40. Eternal life begins when you find Christ.

The constant dripping of the water of life wears away the heart of stone.

It is better to prepare for God's eternal day than to just prepare for a rainy day.

Life is not what you make it! It is what you let God make it for you!

—*The Light Bearer.*

I am the good Shepherd.
John 10:11

The Shepherd

The good Shepherd giveth his life for the sheep.
John 10:11

I AM THE DOOR OF THE SHEEP. John 10:7.

Volume 21 Postmaster: In matter concerning mailing write Rev. Josef B. Haave, Rose Valley, Sask. Winnipeg, Manitoba, Second No. in January, 1945 No. 2

Septuagesima Sunday

LABORERS TOGETHER WITH GOD

Epistle, 1 Cor. 3:7-15

"For we are laborers together with God: ye are God's husbandry, ye are God's building." —I Cor. 3:9.

"No man liveth unto himself and no man dieth unto himself." Each one of us is a worker together with someone. That One is either God, or God's adversary, Satan. Paul rejoiced that he was enabled by God's grace to be a worker together with Him. Who are you laboring for?

The Corinthian congregation was not working harmoniously. Some rejoiced that they were followers of Paul, others of Apollos. Paul enlightens them by comparing the congregation to a field where he had planted the seed of the gospel. Apollos had come later and had watered the plants. These husbandmen had not worked in opposition but with the same purpose in view —that the seed, God's Word, might grow and bear fruit. The workers were not to be praised but God, the great Husbandman who had given the increase.

It is Paul and Apollos, the ministers of the gospel who are here chiefly referred to as the "laborers together with God." But the wider application is true also, that each one of God's children is to be a "laborer together with God".

Let us note from what Paul says here what is needed to be a "worker together with God." Among the first of these characteristics is a humble spirit. The apostle says that neither he, the planter, nor Apollos, the waterer, are anything. God had given them all they had, and made them all they were. Paul has no reason to glory in himself, but gives all glory and praise to God who has given grace. What hinders many people from finding salvation, and from walking God's way is simply their pride. Pride unfits any person from working with God. Become small in your own eyes, not by going recklessly into a sinful life, but by permitting the Holy Spirit to show you your sin. Paul confesses himself to be "chief of sinners". When the Holy Spirit is permitted to work in the heart then there is no boasting of strength, nor goodness in self, but a continuous seeking for grace.

Faith in Jesus Christ is the foundation of all working together with God. How often our souls need to be reminded of this. So frequently when one has begun in faith Satan comes with his arrows with the intent to destroy. One of his secret weapons is the idea that when you have gotten started on the way of life eternal then it is possible for you to go on in your own strength. But Christ is not only the "author" but also the "perfecter" of your faith. The Christian life finds its beginning and its completion in Him alone. It is another doctrine that Christ and His apostles taught when one seeks reward for his good life, instead of imploring God's mercy for sin.

A third characteristic of a "laborer together with God" is obedience. Obedience follows faith as light follows flame. Paul admonishes you to take heed to your building. Your temple of God requires careful attention. Loving obedience to the will of God as the Holy Spirit reveals it to you will cause growth. It will bear fruit for God and His kingdom in your own heart, and be a living testimony to those about you.

Are you a "laborer together with God"? or are you working for Satan? Pray God that you may receive grace unto salvation from sin, and grace to joyfully serve Christ in His vineyard wherever He has placed you.

"Make me to walk in thy commands;
T'is a delightful road:
Nor let my head or heart or hands,
Offend against my God."
Amen!
—*E. H.*

This Is The Dream

By Grace Noll Crowell

This is the dream that the Master dreamed
As He walked on the hills and beside the sea:
The greatest dream and the whitest dream
Of time and of all eternity.

Twelve men up from the sea, the town,
To carry a message by word of mouth
As seeds are borne on the summer air
To the East, the West, the North, the South.

Until all men of the earth should know
The beautiful things that the twelve would say:
"I am the Truth," 'tis thus Christ spake,
"I am the Door, the Light, the Way.

"He who wants water shall never thirst,
He who bears sorrow within his breast —
Come unto me," the Master said,
"And find my comfort and peace and rest."

Until the last man with broken breath
Turns on his way down a barren land
To fall at a waiting Saviour's feet,
To cling to a Saviour's reaching hand.

This is the dream that the Master dreamed
As He walked on the hills and beside the sea:
The greatest dream, and the whitest dream
Of time and all eternity.

WELCOME HOME, FOLKS

By A. E. HANSON

President International Y.P.L.L.

When the boys come home again. Much has been said and written about this event in the last few months. Perhaps too much. I am not so sure that our boys and girls wearing the country's uniform are happy over the fact that psychologists, philosophers, politicians, medical authorities, pastors, and many others are making such efforts to describe the physical, mental, and spiritual picture that they will present upon their return. After all, they are, on the average, about as normal as the rest of us.

Perhaps we should first say, "If they come home"? We all like to be optimistic, but at times it is very profitable to be definitely realistic. Without question, many of these fine men and women are facing many more months of strenuous battle, and every battle takes its toll. May we first be sure that we continue to pray and to labor, more earnestly than ever, that under God peace on every front may be won and that the victory will be to the glory of God.

But when they do come home... In the first place, I am not going to vouch for the dignity of this pastor, nor of his wife and the other members of the family on that day. I do not promise to drive calmly to the depot and to be an example of poise and sanity. If that train or bus or plane does not come in fast enough, some thirty-five-mile-an-hour regulations are going to be broken again.

I'm afraid the neighbors, too, will be a bit ashamed of us, for we will make enough noise and have enough demonstrations to account for the pent-up feelings of months and years. Once inside the house, I know a couple of boys who are going to tear for the kitchen, and the old ice-box door will nearly be torn from the hinges. There will be a lot of comparisons, and I will not be surprised if they remind me that I am beginning to look too much like the proverbial bald-headed minister. One of them, and maybe both, will say, "How's the chance for the car for just a minute?" After all, there are others than their parents who are of real importance to these boys, too.

The time of the evening meal and devotions, just as we used to have them, will be a great moment. We will want to read together, I am sure. Maybe then it will come back to us with more force than we can control, how good God has been to us. Surely, there may have been changes. Maybe there will be a lot of memories that will literally overwhelm us. One of the family, some of the friends, may be missing; but I know we will sing in our hearts, "My God, how wonderful Thou art", and "What a Friend we have in Jesus."

Home must be natural when the boys and girls come back. Natural in every way. I hope there are some chores to do so that I can assume a lot of parental authority and say, "How about some of you 'dudes' carrying out the ashes?"

At the church. There is one earnest prayer in my heart, and that is that all the boys who have written me that they are going to be genuine, regular church-goers when they come back, will not forget. And then also that the church members will not forget that these folks are back. Right here it might be well to remember that they are already coming back every day. I looked through our lists last evening, and twelve men from our congregation have returned and are living with us again. At their homes I know there has been a homecoming that was real. At the church I am not too sure. There is a danger that while we made quite a fuss about their going, their coming back may become commonplace, and the veteran may wonder, "Was it worth while?"

I hope every Sunday school superintendent will watch for the boys and invite them to come to some class, or to teach, or to bring their children or someone else's. I hope every choir director will call up the old members and say, "Your choir robe is all ready for you and we have been just waiting for the day when you could take your place again." I hope every Brotherhood member will make it a point to look up each boy and that maybe even the Ladies' Aid could say, "Come around to the back door about 4 p.m. and have a good lunch."

Our churches must be open and waiting for these folks, and we must have a place for them. There is a rather strained situation ahead of us. Younger men and women have become our choir members, ushers, officers in Luther League and congregation. These cannot be taken out, and neither can the folks coming back be left out. Pray that we will have a place for all, that our organizations and our congregations may become stronger. That's what we have been talking about while they have been away: "Just wait until the boys come back." It will be a time for building, reaching out, and especially ministering. The pace must be set by the pastor, and I tremble as I think of the responsibility. Souls may be lost to the Lord unless the church watches eagerly its opportunity to welcome in Christ's wonderful Name the returning veteran. We slipped in the last war. Let's be awake this time.

In the community. Again we are met with a mass of literature. Again the legislative bodies of the nation and state are making many and good provisions. Surely, we are thankful for that. We are happy that the lad who wants to go back to school is going to be provided for handsomely. We rejoice over the fact that those who have been incapacitated in any way will be provided for in a manner that will give them both hope and confidence. We rejoice, too, that business opportunities, farming possibilities, and the like are to be offered. But that is not enough. There must be a place in the community, in the heart of the community, so that these folks may not say, "Guess I've been gone so long, they have gotten on without me, and I have no use here".

The world will, of course, open up. The liquor industries will see to it that for the time being no one will need to suffer from thirst. There will be enough dances so that every night can be accounted for. The movies will not fail in their greetings.

But shortly all that wears off and men and women discover the emptiness of it all. They want a home, a place for the family, some useful work to do, and a part in the best things of the community. Civic and commerce associations, the service clubs, farm bureaus, and every organization with and aim in the community should be awake. Theirs is a wonderful opportunity. But greater than all is that human element of Christian interest which makes every returning service man and woman a person to be met naturally, to be treated squarely, and to be given a place in which to live and to be useful.

We have been much concerned about their going. We have been much concerned about their being away. God help us that we may not become negligent as they come back. —*From Lutheran Herald.*

TOPICS OF INTEREST

Lights On

To be in darkness is an awful thing. It is to be blind—for one can not see where one is going. It is to be in danger—for evil things work under cover of darkness. It is to be helpless—for, groping, one's own efforts can not be directed wisely, or even safely. Destruction and despair dominate in the domain of darkness.

Mankind has made greater material progress in this generation that ever before. The lights of science have been on, burning ever brighter, so that man has been able to look ever deeper into the hidden recesses of nature and from thence to pull out treasures of knowledge and power of which he never dreamed before. But, spiritually, the world at large is very much in darkness. "Darkness has covered the earth and gross darkness the nations." Greed, hate, and selfishness has enveloped man in blindness, danger and helplessness so that he is reeling on the brink of destruction and despair. Men needs light.

God has sent light. That Light is Jesus, Who said, "I am the Light of the world, he that followeth Me shall not walk in darkness, but shall have the light of life." He shines through the Gospel and where men receive and believe the Gospel of Jesus Christ there the Light shines away the darkness.

But if the Light is to shine and bring light to others, it must not be put under a bushel or under a bed but on a candlestick. In home church and nation God is looking for candlesticks. Will you let Christ have the upper place in your life so that He, the true Light, might shine unto benighted, dying, and despairing men and bring them the glad message of God's redeeming love in Christ.

Let us live in such close fellowship with our Savior that He may be lifted up to give light to all men. "Let your light so shine..." God commands it. The world's need demands it. Lights on. —*A. K. H.*

A Prayer

Lord, make me an instrument of your peace!
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.
O Divine Master, grant that I may not so much seek
To be consoled, as to console;
To be understood, as to understand;
To be loved, as to love.
For it is in giving that we receive;
It is in pardoning that we are pardoned;
It is in dying that we are born to eternal life. —*St. Francis of Assisi.*

The SHEPHERD — HYRDEN

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Editor: Pastor A. M. Vinge
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Business Manager: Josef B. Haave, Rose Valley, Sask.

W.M.F. Editor: Mrs. J. B. Haave, Rose Valley, Sask.
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Raffling Again

"Are you aware" wrote one pastor, "that raffling is carried on in one of the largest ladies aids in our district?" No, we did not know of this specific instance of raffling, but we do know that it is all too prevalent throughout our church. It is a sad commentary on our church life when such methods are adopted to bring gifts into the treasury of our organizations. For many years we have had in our files the following clipping from the Estevan Mercury, Estevan, Saskatchewan:

Regarding Lotteries

"There is no law in Canada more generally known, and more openly disregarded than the law prohibiting lotteries. Promoting a lottery is an offence. There are penalties for selling or purchasing lottery tickets. Lottery prizes are liable to confiscation. And, in the face of all prohibition, churches, clubs, lodges, benevolent enterprises and all manner of commercial promotion schemes, unblushingly launch their ventures with a gamble for a fancy cushion top, an auto, or even a cold cash prize. And the law turns a blind eye on the offence. This column would not venture a plea that the law be enforced, rather would it plead that the public throw aside its false face and demand that the prohibition be lifted and give place to efficient regulation, like the whiskey trade and other human frailties. A prohibition that does not even pretend to prohibit ought not to be left on the stature books to bring the law into public contempt".

This is the voice of a secular newspaper. The church of the Lord Jesus Christ looks strange in a setting like the above. While we do not agree that the law ought to be revoked, yet we find it strange to even conceive the thought that the church should practice anything that brings the law into contempt.

It is our hope and prayer that this evil practice may be curbed, and that our churches, schools, and other organizations do not seek to fill their coffers by this questionable and ill advised method.

—V.

A Correction

In the first January issue, under the list of gifts to Bethany Sunset Home, we find the following:

"Bardo Ladies Aid (Build. Fund) $24.00

It should read: Bardo Ladies Aid (Build. Fund) $4.00.

Mr. and Mrs. Martin Hagen (Building Fund) $20.00.

Miss Weiks reports that since that time Mr. and Mrs. Martin Hagen sent a second gift of a $50.00 check. —V.

Circuit Convention

The Young People's Luther League of Camrose Circuit will meet in convention, God willing, at Camrose, February 9-11.

Theme: Christ Is The Answer" Acts 4: 12 as text.

Norma Lyseng, Corr. Sec'y.
Camrose Circuit Y.P.L.L.



Mr. and Mrs. Almer J. Ofrim celebrate their Silver Wedding Anniversary

On December 31, 1944 it was twenty-five years since Almer Ofrim and Amelia Knudsvig were married. Mr. Ofrim was born in Holand, Norway and Mrs. Ofrim was born in Buxton, N. Dakota. They were married in Camrose December 31, 1919 by Pastor A. H. Solheim.

They have lived in Camrose all the time of their married life. They are member of Camrose Lutheran Congregation. Mr. and Mrs. Ofrim have been good workers in the Congregation and organizations of the church. Their children are Robert, Marie (Mrs Burgess) Dennis, and Alice.

On Sunday afternoon member of Camrose Lutheran Congregation, town and country friends gathered at the Ofrim home to honor the couple. Mr. A. A. Swareen, president of the congregation, led the program given at the home. Pastor Vinge brought greetings, and sang a solo. Per Vik played a piano solo. Mr. A. G. Lewis greeted the honored friends on behalf of the Congregation, and Mrs. A. L. Hoveland on behalf of the Ladies Aid.

The members of the congregation and other friends presented them with a purse of silver. Mr. Swaren made the presentation. The relatives also presented them with a purse of silver, and the children a silver entree dish.

May God bless Mrs. and Mrs. Ofrim in their future life together also.

Obituary

The deceased, Mrs. John E. Olson (nee Valborg Samelena Ellingson) was born January 23, 1878 in Lovdahl, Nordfjord, Norway. She was the fifth of the nine children to Mr. and Mrs. Simon Ellingson. She emigrated with her parents and five other children, when she was 5 years old and settled in Big Stone County, Minn.

She was confirmed in 1893 at the age of 15 years in the Eidskog Congregation at Ortonville, Minn., by Rev. Wm. Bulldahl.

In 1904 she left her parental home, came to Canada and was married July 6th, 1904 to John E. Olson. They lived on the homestead four miles north and 1½ miles west of Camrose until October 1937. Ten children were born of which one died in infancy. In 1937, she with her husband and the three youngest daughters took up their residence in Camrose.

Mrs. Olson had been failing for the past year or more. On October 12, 1944 she was taken to Edmonton, operated on Wednesday October 25th at the age of 66 years and 9 months, taken back to her home in Camrose on November 11th,, 1944. She quietly passed away at 4:15 A.M., December 24th, 1944 at her home. Three weeks before her passing all her children were able to be at home with her.

She leaves to mourn her loss—her husband and nine children—Elmer, Alexander, Mrs. Judith Johnston, Bernice and Dorothy all of Camrose; Mrs. Marguerite Sigurdson of Vancouver; Mrs. Grace Urdahl of Souris, Manitoba; Rev. Raymond Olson of Claresholm, Alta.; and Luther Olson of Bawlf, Alta.

She also leaves to mourn her loss—two brothers — Elling Ellingson of Brainerd, Minn. and Peter Ellingson of Minneapolis, Minn.; and two sisters — Mrs. Bertha Hjelmeland of Eleva, Wis., and Mrs. Kate Nelson of Aberdeen, South Dakota; and sixteen Grandchildren.

New Penny-a-meal boxes, and labels, and a letter to be sent out with each box can be secured now. Order early.

Albert M. Vinge.
Camrose, Alberta.

Søndag Septuagesima.

HVAD SKAL VI FA?

Matt. 190, 27-30.
Av biskop Fleischer, Bergen.

Lønns-spørsmaalet i forbindelse med Jesu Kristi efterfølgelse har faatt en slett klang. Men vi ser, at vaar Herre og Frelser selv aldeles ikke avviser dette spørsmaal. Tvertom taler han ofte om lønn for Guds barn og husfolk. — Og her er da ikke frem aa si, at dersom kristendommen, — til tross for forfølgelser og motstand av alle slags, — ikke hadde paa en maate lønnet sig for de kristne, da var den forsvunnet, — som saa mange religioner, — for lenge siden. En annen sak, — som Jesus nettop fremhever i forbindelse med dette spørsmaal av Peter, — er at lønnen er en naadelønn, som ingen av oss fortjener.

Men lønnen er nu først og fremst den personlige frelse. Frelseren gjør dig fri. Din person faar verd, ditt liv faar maal og mening, ditt navn blir skrevet i himlen. Du faar trygghet i Guds samfund og forvissning om Guds ledelse paa vei til evig liv. Frelsens naadelønn er den samme for alle Guds barn.

* * *

Men det er ogsaa en naadelønn aa faa gjøre en tjeneste for Gud og mennesker, — med aand eller haand. Alene som en tjeneste for Gud og mennesker, — for aa bygge Guds rike eller for aa fremme Guds ære, faar arbeidet sitt verd og sin glede, — ellers blir det et slit uten maal eller mening. Men en livsgjerning efter ens kall og evner er en stor naadegave av Gud som har sin lønn i sig selv. Saaledes fikk de tolv apostler en særskilt kallsgjerning til Israels tolv stammer, — til frelse eller til dom for dette gamle jaktsfolk. Og saaledes gir Gud for skjellig tjeneste og forskjellig opgave til sine forskjellige barn og husfolk. Og lønn faar vi ogsaa til livsophold og til aa kunne gjøre "all god gjerning". —

Selve denne tanke om en livsgjerning og at "arbeideren er sin lønn verd" er fra Kristus. — Men det klikker jo for saa altfor mange, baade med arbeidet og med lønnen nu. — Dette bør drive enhver til aa følge kallet fra "vingaardens herre", naar han kaller dig og mig til arbeidere i sin høst. Saa vidt min erfaring gaar, har Herren bruk for oss alle. Men erfaringen viser ogsaa, at baade arbeidet og lønnen ofte faller usmakelig, saa tjenesten krever selvfornektelse.

* * *

Men vi som har fulgt kallet, vet ogsaa at det er herlig aa faa tjene Gud, og at han lønner langt ut over hvad vi kan bede eller forstaa. Derfor vokser ogsaa hos Guds barn og husfolk denne erkjennelse frem: "Vi fikk livet, fikk det givet, — hvad fikk Han som har betlt?" Alle vi som faar følge Guds kall til omvendelse og til tjeneste, er Kristi smertes lønn. Og Han har rett til aa faa de mange til del og aa faa de sterke til bytte, fordi han uttømte sitt liv til døden for oss.

Derfor vil Jesu Kristi aand føre oss bort fra spørsmaalet efter lønn til aa spørre efter mere og høiere tjeneste. For den egentlige og endelige lønn er det evige liv og himlens herlighet. Og da blir utbyttet og lønnen for enhver av Guds barn til slutt denne visshet: Du leder mig ved ditt raad, og derefter optar du mig i herlighet.—

NOGLE HINDRINGER FOR TROEN

Av P. G. Sand

Vi har i en foregaaende artikel talt om, hvad det er at tro, hvad man skal tro, hvem der skal tro, og naar man skal tro for at bli salig.

Vi søkte da at paavise, at det at tro simpelthen betyr at holde for sant, hvad man hører eller leser, og at det man skal holde for sant eller tro for at blive salig, er evangeliet om Jesu Kristi fyldestgjørelse for vore synder. Likeledes paapekte vi, at enhver synder ikke alene har ret, men tillike forpliktelse til at tro evangeliet første gang, man hører det. Og den, der kjender litt til, hvad den hellige skrift lærer om evangeliet, troen og frelsen, vil ikke nekte, at det forholder sig saaledes.

Evangeliet skal efter Jesu ord predikes for al skapningen i den ganske verden, og al skapningen skal efter Guds vilje annamme det, og saamange som annammer det, faar derved straks syndernes forlatelse og fødes paany til Guds sande barn, faa fred med Gud i sine hjerter samt en ny kraft til at overvinde verden. Alle har samme ret til at tro paa Kristus, ti han har baaret alles synder og forligt den ganske verden med Gud. Alle har syndet og fattes den ros, de skulde ha for Gud. Men paa den anden side har ogsaa Kristus givet sig selv til en gjenløsningsbetaling for alle. 1. Tim. 2, 6. Denne sandhet er det, som alle har ret til at tro, og som gjør alle dem salig, som benytter denne sin ret.

Imidlertid lærer Guds ord, at der er faa, som blir salige, mens mange fortapes fordi der kun er faa, som tror evangeliet, mens mange nekte den Herre, som dem kjøpte og fører over sig selv en hastig fordervelse." De fleste menneskers liv vitner om, at de endnu ikke har begynt at tro paa det Kristi evangelium, som er en Guds kraft til saliggjørelse for hver den, som tror. Rom. 1, 16.

Hvorav kommer nu da dette? Aarsakerne kan være mange; f. eks at evangeliet ikke altid predikes saa klart og enfoldig, som det burde, at de fleste mennesker er uten ret bevisthet om sine synder og saaledes hørere til de karskes klasse, som ikke har lekedom behov osv. Men selv om evangeliet lyder i sin hele fylde for mennesker, som er opvakte av syndesøvnen, og som derfor til en vis grad har lært at se og kjende sine synder, tar det dog ofte lang tid, førend det vinder indgang i hjertet, mens det for nogles vedkommende aldig blir mottat i troen.

Dette har som oftest sin grund i forskjellige hindringer, som findes i den salighetssøkende sjels hjerte, hindringer, som dels skriver sig fra mangler i erkjendelsen og dels fra mangler i viljen. Vi skal i det følgende forsøke at paapeke nogle av disse hindringer og om muligt ved Guds naade rydde dem bort for en og anden av vore lesere, som muligens hitindtil har været holdt bunden under lovens treldom.

Mens de fleste vantroende iblant os hindres fra at tro paa Kristus ved sin mangel paa erkjendelse av synden, — hvad vi dog ikke nærmere skal gaa ind paa her, da hvad vi nu skriver ikke er bestemt til at være en vekkelsespreken, men til veiledning for bekymrede sjele — saa er der en hel del, som virkelig har begynt at kjende sin synd, som ikke tør tilegne sig Guds naade i Kristo av fryt, at de

ikke har syndserkjendelse eller anger nok.

Ja dette er en av de mest almindelige snarer, hvormed sjelefienden lenkebinder erlige sjele. Denne hindring skriver sig fornemmelig fra mangelfuld forstaalse av syndserkjendelsens beskaffenhet og hensikt. Det er nemlig en meget almindelig mening, at syndserkjendelse og anger er noe, som Gud fordrer av os som betingelse for naadens gave. Man betrakter det som om Gud hadde sagt: Hvis du kommer til min naadestol med et riktig sønderknust og angergivent hjerte, da vil jeg motta dig, men hvis ikke, støter jeg dig ut. Mennesket tenker altsaa i al hemmelighet, at man ved en dyp og stor anger skal gjøre sig verdig til sine synders forlatelse og tilveiebringe sig en ret til at tro evangeliet, som almindelige, ugudelige mennesker ikke har. En stor del av ordets forkyndere har visselig ogsaa megen skyld i, at saa mange redeligt salighetssøkende sjele blir sittende fast i denne klemme. Der prekes nemlig saa ofte: kom i bod, kom med et angergivent og bodferdigt hjerte osv. uten at man nærmere forklarer, hvad det vil sige at komme saaledes, nemlig at det er at komme saadan, som man av naturen er med al sin synd og ugudelighet og med det ønske at bli syndens skyld og herredømme kvit. Naar saa den søkende synder begynder at undersøke i sit hjerte, om han eier disse egenskaper, saa finder han dem ikke, hvilket gjør, at han stenger sig selv ute fra den naadens trøst, som han saa høilig trenger.

Det gis sannheter som vi ikke synes har noen betydning for oss før vi kommer inn paa deres omraade (Joh. 3, 3), og det er bare naar vaar sjel er fattig og ydmyk at vi kommer inn paa det.

—*Oswald Chambers.*